1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

as it appeared in 1912. This was largely because it was thought that to sleep much with women enervated a man and incapacitated him as a warrior.[30] Adair says that in their town houses the women were separated from the warriors, and were merely allowed to sit at each side of the entrance "as if they were only casual spectators,"[31] and anciently they had no seats on the square ground. Among the Chickasaw six old beloved women were the only participants in the annual ceremony.[32]

Regarding the labors of women the last mentioned writer declares: "The women are the chief, if not the only, manufacturers; the men judge that if they performed that office, it would exceedingly depreciate them."[33] In fact women anciently, in addition to the indoors work of the house, made all of the pottery and basketry, and did all of the spinning and weaving of bison hair, mulberry bark, etc. The initial preparation of skins was sometimes performed by men, but most of the subsequent work upon it fell to the women. They made drying frames and dried peaches and other fruits upon them, and they of course pounded the corn and did the cooking.

The principal occupations of the men were hunting, ball playing, war, and rites connected with the use of medicine and ceremonial affairs. They built the houses, the corncribs, and the structures belonging to the square ground, felled trees, made canoes and mortars, drums, pipes, calumets, ball sticks, and of course in olden times the axes and the arrows, bows, war clubs, and most of the other articles used in hunting and war. When hunting at a distance from home they cut up the meat, loaded it on horses, and brought it back. It is evident that their labors amounted to considerable in the aggregate, although they were not so evenly sustained throughout the year as those of women. The smaller garden plots were cared for almost exclusively by women, but the town fields were tended by individuals of both sexes, and Bartram says that "there are not one-third as many females as males seen at work in their plantations; for, at this season of the year, by a law of the people, they do not hunt, the game not being in season till after their crops or harvest is gathered in, so the males have little else with which to employ themselves."[34] Later on in the season the same writer tells us that the labor falling upon women was harder.

"In the hunting season, that is in autumn and winter, the men are generally out in the forests, when the whole care of the house falls on the women, who are than obliged to undergo a good deal of labor, such as cutting and bringing home the winter's wood, which they toat on their back or head a great distance, especially those of the ancient large towns, where the commons and old fields extend some

[30] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 272.
[31] Adair, Hist. Am. Inds., p. 122.
[32] Ibid., pp. 96-97.
[33] Ibid., p. 423.
[34] Bartram in Trans. Am. Eth. Soc., vol. III, p. 31.

1: Swanton E-5 (1911-12) 1928 NN11 Creek NN11

462 miles to the woodland. But this labor is in part alleviated by the assistance of the old men, who are past their hunting days and no longer participate in the wars; who remain in the towns. They have likewise the aid of horses in this work. The women also gather an incredible amount of nuts and acorns, which they manufacture into oil for annual consumption." [35]

562 Altogether Bartram's judgment regarding the position of women among the Creeks was very favorable.

"You may depend upon my assertion that there is no people any where who love their women more than these Indians do, or men of better understanding in distinguishing the merits of the opposite sex, or more faithful in rendering suitable compensation. They are courteous and polite to the women, and gentle, tender and fondling, even to an appearance of effeminacy, to their offspring. An Indian never attempts, nay, he can not use towards a woman amongst them any indelicacy or indecency, either in action or language.

"I never saw or heard of an instance of an Indian beating his wife or other female, or reproving them in anger or in harsh language. And the women make a suitable and grateful return; for they are discreet, modest, loving, faithful, and affectionate to their husbands." [36]

462 On the other hand we find Pope saying:

"The cultivation of the soil and almost every domestic drudgery are imposed upon their women, who are less prolific than ours; probably owing to their hard labor and excessively coarse and scanty diet." [37]

Romans says: "The labour of the field is all done by the women," [38] and in another place he thus enlarges upon their work in general. The "principal exercises [of the men] at home are ball playing in the manner afore related, and the just mentioned dances; the women are employed, besides the cultivation of the earth, in dressing the victuals, preparing, scraping, braining, rubbing and smoaking the Roe skins, making macksens of them, spinning buffaloe wool, making salt, preparing cassine drink, drying the *chamærops* and *passiflora*, making cold flour for travelling, gathering nuts and making their milk; likewise in making baskets, brooms, pots, bowls and other earthen and wooden vessels." [39]

562 Hawkins says tersely that the Creek men made slaves of their women who in turn exercised "absolute rule, such as it was, over their children." [40]

However, Swan is as usual the leading devil's advocate against the Creeks. He remarks:

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[35] Bartram in Trans. Am. Eth. Soc., vol. III, pp. 31–32.
[36] Ibid., p. 31.
[37] Pope, Tour, p. 60.
[38] Romans, Nat. Hist. E. and W. Fla., p. 93.
[39] Ibid., p. 96.
[40] Hawkins, Letters, in Ga. Hist. Soc. Colls., vol. IX, p. 88.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

562

"The women perform all the labor, both in the house and field, and are, in fact, but slaves to the men, being subject to their commands without any will of their own, except in the management of the children. They are universally called wenches; and the only distinction between them and the negro women is, that they have Indian children; and when a man would have you understand that he is speaking of his wife, he designates her as his son's mother, etc. Yet in this unhappy, servile state, the women are remarkable for their care and attention to the men, constantly watching over them in their desperate drunkenness and quarrels, with their utmost solicitude and anxiety. . . ."[a]

181
462

"A stranger going into the country must feel distressed, when he sees naked women bringing in huge burdens of wood on their backs, or bent under the scorching sun, at hard labor in the field; while the indolent, robust young men are riding about, or stretched at ease on some scaffold, amusing themselves with a pipe, or a whistle."[a]

In another place we read:

"The men, in general, are of a good size, stout, athletic and handsome: the women are of good height, but coarse, thick-necked and ugly. Being condemned, by the custom of the country, to carry burdens, pound corn, and perform all the hard labor, they are universally masculine in appearance, without one soft blandishment to render them desirable or lovely. Both sexes have a phlegmatic coldness and indifference, uncommon and unknown to most white people."[a]

This last statement Swan confirms by citing the apparent indifference exhibited by a husband and wife when they met after a long separation.

I may add that in 1911–12 I was several times told that Creek Indians would let their wives walk home from town carrying heavy loads, while they hung about for some time and finally hired a liveryman to take them, perhaps passing their wives on the way.

181
562

Nevertheless, the condemnation of the Indians by Pope, Swan, and others is as unintelligent as the praises bestowed by Bartram. A people or a person can be judged properly only by observing the conformity or lack of conformity which their actions bear to the ethical and social standards among them, not by the measure of ethical or social standards among other people. And secondly, the presence or absence and in general the intensity of emotions can not be assumed because their expression is less or different from that to which the critic is himself accustomed. I have already called attention to Swan's misconception regarding marriage relations owing to the difference between the significance of Indian and white terms

[a] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 272. [a] Ibid., p. 273. [a] Ibid., p. 274.